

# HOME MISSION LESSON.

ISSUED BY THE

WOMEN'S BAPTIST HOME MISSION SOCIETY.

PREPARED BY

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## LESSON IV.—THE INDIANS.

1. What can you say of the origin of the name Indian, as applied to the red men of America?

The red men of America were called Indians by Columbus and his followers, first, because of a real or fancied resemblance to the inhabitants of India, and again because it was believed that the land discovered was a part of the Indies, hence the islands were called the West Indies and their inhabitants Indians, and the name was afterward made to include all the aboriginal inhabitants of America.

2. What is known concerning the origin of the North American Indians?

Nothing is *known*, although theories are numerous, and some of them very plausible.

That they are one of the older races of the human family cannot be doubted, but at what date or by what route they came to the western world is still an unsolved problem. Until further research shall throw additional light upon the history and migrations of the primitive races, the origin of these tribes of red men in America will remain shrouded in mystery.

3. What were found to be some of the most marked national characteristics of the North American Indian?

Speaking generally, there was first a certain sense of personal independence, willfulness of action, or freedom from restraint; second, a fondness for the chase, and third, a passion for war.

4. Did these Indians manifest any religious sense?

The Indians were very superstitious. They believed in a Great Spirit everywhere ruling the elements, showing favor for the good and punishing the bad. Him they worshiped. They believed, also, in many subordinate spirits, some good and some bad. The bad spirits were supposed to bring all the evil, and the good spirits all the desirable things of life. The medicine men were believed, by fasting and prayer, to obtain a knowledge of the will and purposes of the spirit world, and reveal them to the people. The religious ceremonies of the Indians were performed with great earnestness and with serious formality.

5. In what estimate were their women held?

The Indian woman was generally a degraded creature—a drudge, a beast of burden, and the social principle was correspondingly low.

6. Such are some of the things told us of the Indians at the time of the discovery of this continent by the whites; but have not the more than four hundred years of Christian occupancy of the land resulted in marked changes for the better?

Would we could say that all these things are but memories, records of a time that is wholly past in the history of our country, but what shall we say when we are told that out

of the nearly 300,000 Indians in our land many thousands have not yet heard the gospel; that of those now dwelling in our western lands there are *still many tribes who have no missionary*, and that in his wild state the Indian is to-day, as far as he dares be, just what he was at the time our Christian forefathers began the work of dispossessing him and possessing themselves of the land of his fathers.

7. What are the greatest needs of the Indians?

In two words: Christianity and education.

8. What have been some of the things which have rendered work among the Indians peculiarly difficult?

In the first place each tribe has a distinct foreign speech, in most cases difficult and unwritten; in the second, over the whereabouts of the red men in the past there hung a terrible cloud of massacre and flame; and thirdly, their nomadic habits and frequent forced removals, in many cases, rendered any continued missionary labor among them extremely difficult.

9. Were these difficulties insurmountable?

They were not. There have, from the first, been found brave, consecrated spirits, who penetrated the fastnesses of the wild tribes, and followed them in their flights; and in times of peace, while they have tarried in their lodges, made their abode with them, and patiently and lovingly taught them the way of life.

10. Were the results of these labors such as to encourage others to enter into them?

Gospel work among the Indians has been encouraging except when nullified by the wrong-doings of the whites. The stories of the missionary labors among the Indians of New England and Pennsylvania in Colonial times read like a romance, and in recent and more favorable times such work has, generally, been rewarded with success.

## GLIMPSES AT THE WORK OF BAPTISTS.

From the Home Mission Jubilee Volume we glean the following information: The first organized efforts of American Baptists for the evangelization of the Pagan Indians of North America appear to have been put forth in the present century, in connection with other mission work undertaken by societies formed at this period.

In 1809 the Massachusetts Missionary Society report that they had been engaged for two years, in connection with the New York Missionary Society, in the support of a mission among the Tuscarora and other Indian tribes in the northwestern part of New York. They



also report, as a result, a church organized, and its members "well instructed in the doctrines and ordinances of the Gospel." In 1819 the Hamilton Baptist Missionary Society appointed a missionary to labor among the Oneidas, and opened a school for their children, whose proficiency in learning was reported as "truly flattering."

The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions was organized in May, 1814. At its first triennial meeting, held in May, 1817, the condition and claims of the various tribes of Indians in the United States received a large measure of attention, and the Board soon after appointed Rev. Isaac McCoy as an itinerant missionary in Indiana and Illinois, assigning him special work among the Indians of that region, and Rev. Humphrey Posey to labor among the Cherokees of North Carolina. These appointments were followed by those of Rev. Evan Jones and others, and the work continued by the General Convention and its successor, the Missionary Union, until 1865, when it was transferred to the American Baptist Home Mission Society.

Under the "Convention" and "Union" marked attention was given to educational and industrial interests. Schools were established, in which English was taught, and in whose support the United States government co-operated.

Blacksmithing, carpentry, and agriculture were taught the males, and spinning, knitting, weaving, and the essential branches of housewifery the females. As a result of these efforts we read, in 1827, concerning one tribe thus aided: "The Cherokees are, as a nation, civilized. They cultivate their farms, they have horses, goats, sheep, and swine. They raise corn, cotton, tobacco, wheat, oats, indigo, sweet, and Irish potatoes; they carry on a considerable trade with the adjoining states. There are public roads, the houses of entertainment kept by natives; cotton and woolen cloth are manufactured; nearly all of the merchants are native Cherokees; a regular government is established, with two legislative houses, courts of justice, etc., the officers of which are natives; a written language, invented by a native, is in use among them; they have a printing office, and have just issued a newspaper. Schools are increasing every year. There are several Christian churches in the nation. In fact, the Cherokees present the aspect and the elements, at least, of a regular, civilized nation."\*

Prior to the breaking out of the Civil War, in 1861, the "Missionary Convention" and "Missionary Union" had sent to the Indians sixty missionaries, the religious results of whose labors may be inferred by the statement that during these years 2,000 Indian converts had been baptized.

Missionary operations in the Indian Territory were, in 1861, interrupted by the Civil War, and when the work was resumed it was

by the "American Baptist Home Mission Society," to which it had been transferred from the "Missionary Union." At this time the living missions of the Union were but two, viz., those among the Cherokees, and the Delawares and Shawnees, in the Indian Territory.

In the report of the American Baptist Home Mission Society for 1903-04 we learn that twenty-three missionaries had been employed during the year among the Indians, and twenty-seven teachers, including those supported by Women's Home Mission Societies. There are now (1905) in Indian and Oklahoma Territories, about sixty Indian Baptist churches, with an estimated membership of nearly 3,050.

Among the blanket Indians of Oklahoma, the Wichita, about five miles from Anadarko, is the oldest Baptist church. Work among the Kiowas was begun in 1892, and a church organized at Rainy Mountain Creek in January, 1893, with eight members, seven women and one man. Subsequently churches were organized among the Kiowas at Elk Creek; the Comanches, near Fort Sill, and the Cheyennes and Arapahoes, near Kingfisher, and at Watonga, and a mission opened among the Arapahoes. By 1905 the membership of the Kiowa churches had grown to 286, and of the Cheyenne churches to about 72, and the Comanche church to 56.

Established in Tahlequah in 1879, but removed in June, 1886, to Bacone, near Muskogee, is the *Baptist Indian University*, whose primary object is the training of native teachers and preachers for a more effective Christian work among the Indian tribes. Professor A. C. Bacone was the devoted and honored president from the beginning of its history until April 22, 1896, when his death deprived the institution of his services. Professor J. H. Scott became his successor, entering upon his duties in September, 1898. The other Baptist school in the Indian Territory is Cherokee Academy, founded at Tahlequah in 1886. Instead of Atoka Academy, we find the Murrow Indian Orphan Home, incorporated in 1902. The total enrollment in these schools is 450, of whom about half are Indians.

## WOMEN'S WORK FOR INDIAN WOMEN.

As among the pagan nations in the orient, so among the untutored Indians of America, the direct curses of heathenism fall on woman.

The Indian squaw was but a piece of property, to be cast aside by its owner when it had served its purpose. She is still among the wild tribes, and until Christianity has given her her true position, but a slave, sunken in degradation worse than death, and shrouded in a moral and spiritual darkness than which on earth there is no deeper. In her pitiable thralldom she has found a voice to cry for help to her Christian sisters, and the ears of some, at least, have been open to the cry, and the hands of a few are even now reaching out to meet hers and lift her to a higher plane and nobler life. For twenty-six years has the *Women's Baptist Home Mission Society* had its representatives on Indian soil, seeking to

\* Eleven years later, in 1838, these Cherokees were forcibly removed from their homes in the South to the wilds of Indian Territory, and everything thrown into dire confusion.





direct in the paths of true womanhood those to whom the name of wife and mother have been hitherto associated chiefly, if not entirely, with toil and degradation. Commissioner Kingsley spoke no idle words when he said in one of his reports: "An essential line of effort looking toward civilization and improvement, and one that has been overlooked, is that of educating the women."

"Elevate the women and they will elevate the race." No power outside of Christianity can elevate these women. Therefore, Christianize the women, and they will Christianize the race, is the better reading of the thought. The policy of the Women's Baptist Home Mission Society was shaped by this conviction. In 1879, bearing its commission, Mrs. E. A. Shaw and Mrs. C. Bond (a Christian Indian), who was associated with Mrs. Shaw as an interpreter and co-laborer, began their labors among the Choctaw and Chickasaw Indians. They were heartily welcomed by the people, and in their efforts combined both religious and domestic instructions. While they sought to lead the impenitent to Christ, they also taught Christian women how to be useful in the church, how to care for their homes and the comfort of their families, and to train their children in right ways. These sisters, we are told, "were loved and sought by all—full-bloods, half-breeds, whites, rich and poor, educated and ignorant, refined and vulgar." The following year, Mrs. Shaw, who had now become Mrs. Ingalls, visited with her husband several of the less civilized tribes, and became deeply impressed with their need of just such work as that contemplated by our society. It was here that she heard the still unanswered question, "Why do not Christian women in the States send us teachers? Is it because we are so near they cannot hear our cry?" Mrs. Bond became Mrs. Robb, and resigned her position, and Miss Laura A. Elder was sent to the Territory, the field of labor assigned her being in the Seminole nation, in which there were five Baptist churches.

Mrs. Ingalls' resignation in 1881 was followed by the appointment of Miss H. Green, who for a short time was associated with Miss Elder, but ill health prevented her continuance on the field, and she returned home in January, 1882.

Miss Kate Ellett, after some time spent in preparation in the Baptist Missionary Training School at Chicago, was sent in September, 1883, to the Indian University at Tahlequah, as a missionary teacher. The society also provided during that year the support of Miss L. Moore, who had previously been employed in the school as a matron. In September, 1884, Miss Ada Bonham, having finished her course in the Training School, received the appointment of missionary teacher, and was sent to Tahlequah as Miss Ellett's associate, she being entrusted especially with the industrial training of the girls, while Miss Ellett gave her personal attention to instruction in Bible studies and hygiene, requiring the practice of the principles taught.

Miss Emma Parsons, graduating in the same class with Miss Bonham, received her appointment at the same time, and was sent

at first to Sa-sak-wa to reinforce Miss Elder, but soon after reaching the Territory she was permitted to go to Levering Mission (a school of the Southern Baptists), to help in an emergency, and was subsequently transferred to Ogden, Utah. By a readjustment of the work at the opening of the school year in 1886, Miss Elder was added to our force of workers in the Indian University.

In September of 1887 Miss Sadie Bonham was appointed to help her sister, Miss Ada, in the Indian University, a vacancy being made by the appointment of Miss Ellett as general missionary. Miss Ellett subsequently became the wife of Rev. J. S. Murrow, but continues to the present day in the service of the society. Subsequently Miss Elder was returned to her own field in the Seminole country, and Miss Hattie N. Bradley, as the appointee of the W. B. H. M. Society, was sent to Miss Elder's relief, in April, 1889, remaining until the following December. In August, 1890, Miss Eliza Quintin was sent to Eufala, where, and in Muskogee, she labored until 1896.

In 1891 the Seminole Academy was moved from Sa-sak-wa to Emahaka, near Wewoka, Miss Elder retaining her position until the close of the school year, May, 1898, when she resigned, and the following December became the wife of Rev. J. R. Thompson, and Miss Alice E. Steer became her successor, entering upon her duties in September, 1898.

Miss Cora Gridley was employed from December, 1894, until the close of the school year, in May, 1895, to substitute for Miss Ada Bonham, who was detained at home by the illness and death of her aged father. In September, with Miss Bonham's return, Miss Gridley was transferred to the Atoka Indian Academy, where she labored until the close of the school year in May, 1896, when ill health compelled her resignation, and Mrs. E. H. Rishel was appointed. In November, 1902, the incorporation of the Murrow Indian Orphan Home practically took the place of the Academy, and Mrs. F. A. Williams was commissioned as Associate Matron and given special charge of the boys.

Miss Ada Bonham resigned in 1896, and Miss Sadie Bonham was engaged to fill the vacancy; she resigned in May, 1898.

Since the opening of the school year in September, 1898, the society has employed two matrons instead of one. During that year Miss Mina B. Morford and Miss Anna Mespelt were associated in the work; the following year Miss Morford and Mrs. J. N. Scott; the next year Mrs. H. N. Stookey and her daughter, Miss Huddie Stookey; during the next year, which closed in May, 1902, the positions were held by Mrs. J. A. Bennett and Miss Laura K. Dresser, and in 1903, Mrs. Bennett was succeeded by Miss Effie Proctor, and the vacancy occasioned by her resignation filled by the appointment of Mrs. E. F. Denton in October, 1904.

#### ROUND VALLEY.

In April, 1887, the Indian Mission at Covelo, Round Valley, California, was transferred to the Women's Baptist Home Mission Society.



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Miss Anna L. Boorman and Miss Claude J. White were the missionaries at this station. Owing to the failure of Miss Boorman's health, and the impracticability of leaving Miss White alone on this isolated reservation, work at this station was suspended in June, 1888. In November, 1890, Rev. and Mrs. J. F. Merriam, the former under the American Baptist Home Mission Society, the latter supported by the Women's Baptist Home Mission Society, reopened the mission at Round Valley, but in November, 1891, the mission-house was burned, and finding their work greatly hindered, in November, 1892, Mr. and Mrs. Merriam sadly resigned, and left a field where there is an open door and many adversaries.

#### KIOWAS.

The society began its work among the blanket Indians of Oklahoma in October, 1892, with Miss Maryetta J. Reeside and Miss Lauretta Ballew as its missionaries. They were appointed to labor among the Kiowas, with headquarters near Rainy Mountain. Their success was so marked and the call for reinforcements so urgent that in November, 1893, Miss Isabel Crawford and Miss Hattie Everts were sent to the Kiowas, with headquarters at Elk Creek, and Julia Given, a Kiowa young woman who had been educated at Carlisle, Pa., was employed and associated with Miss Reeside and Miss Ballew as assistant missionary and interpreter.

In 1895 Miss Ballew became government matron on the Kiowa reservation, early in 1897 Julia Given became the wife of George Hunt, and in August, 1898, a complete breakdown in health compelled Miss Reeside to leave the field. In February, 1899, Mrs. H. H. Clouse was commissioned to represent the society on the Rainy Mountain (Inmanuel Mission) field.

Miss Everts left the field after a year to pursue a further course of study, and on April 8, 1896, Miss Isabel Crawford was transferred from Elk Creek to Saddle Mountain; in October, 1897, she was joined by Miss Mary McLean. During the summer of 1899 the Board decided to transfer Miss McLean to the immediate fields of the Rainy Mountain and Elk Creek churches, and to send Miss Katherine Bare to Miss Crawford, and employ Lucius Aitsan as full time interpreter and helper. Miss Bare resigned in 1904, and Miss Rusha Davis was sent to Miss Crawford's assistance in December of that year.

#### COMANCHES.

In November, 1893, Miss Ida M. Schofield and Miss Marie Corrielle were sent to the Comanches, with headquarters at the Coman-

che Baptist Mission, twelve miles from Fort Sill, Oklahoma. Lameness occasioned by a fall from a pony compelled Miss Corrielle to relinquish a work she loved, and Miss Lydia Birkholz, October 25, 1895, succeeded. She remained in the field until June, 1898. Miss Sadie Bonham served on this field for a year, and Mrs. E. C. Deyo was commissioned in January, 1900.

#### CHEYENNES AND ARAPAHOES.

In November, 1896, Miss Emma Spanswick and Miss Mary P. Jayne were sent to labor among the Cheyennes and Arapahoes of Oklahoma, with headquarters at Watonga. November 1, 1897, Miss Hattie Everts was sent to assist Miss Jayne at Watonga, and Miss Spanswick transferred to the Kingfisher District. Miss Everts' health failed, and she left the field July 4, 1898, Miss Abigail Johnson reaching the field as her successor October 19, 1898. Miss Spanswick resigned in February, 1899, and March 2d became the wife of P. C. Piepgrass. Miss Johnson was sent to the Hopis in 1904.

#### HOPIS OR MOKIS.

Sunlight Mission, among the Hopi Indians of Arizona, was opened as a mission of the Women's Baptist Home Mission Society, November 12, 1901, with Miss Mary McLean as missionary. She was joined March 1, 1902, by Miss Maryetta J. Reeside, whose health was so much better that she ventured to render this service of helping Miss McLean get started. She remained until the arrival of Miss Adella Williams, August 25, 1902, released her. The mission was opened on the first mesa, but in December, 1902, Miss Ida M. Schofield, transferred from the Comanche mission, and Miss Abigail Johnson, from the Cheyenne, were sent to the second mesa. In the fall of 1904 Miss Williams was transferred to Salt Lake City, Utah, and Miss Mary Kelly appointed to assist Miss McLean. This mission is the outshining of gospel light at Saddle Mountain, and since its opening other Kiowa, and also Comanche and Cheyenne Christians, have generously contributed toward its support.

The *Woman's American Baptist Home Mission Society* (Boston) supports teachers in the Baptist schools in Indian Territory.

Let us multiply our missionaries, and scatter them among the Indian reservations of our Great West until light shall arise over all those dark places, and the inhabitants, reclaimed from savagery and redeemed from sin, shall join us in singing,

"All hail the power of Jesus' name."

Home Mission Lessons, 20 Cents per Dozen.

